RELIGION AND LOYALTY RECOMMENDED; AND A CAUTION AGAINST INNOVATIONS.

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RELIGION AND LOYALTY RECOMMENDED; AND A CAUTION AGAINST INNOVATIONS.

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A

SERMON

PREACHED AT

CHRIST-CHURCH, SURREY,

ON SUNDAY, SEPTEMBER 30, 1798,

BEFORE THE

CORPS OF THE ARMED ASSOCIATION

OF THE SAID PARISH.

By THOMAS ACKLAND, M.A.

RECTOR OF CHRIST-CHURCH, SURREY.

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LONDON:

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AND J. HATCHARD, NO. 173, PICCADILLY.

1798.

CHRIST CHURCH, SURREY.

At a Meeting of the Committee, appointed for forming an armed Association, for the Protection of this Pariſh, held on *Monday*, the firſt Day of *October*, 1798,

"Resolved, That the Thanks of this Committee be "preſented to the Rev. Thomas Ackland, a. m. Rector of "this Pariſh, for the very judicious and excellent Sermon, "preached to them and the Association, on *Sunday*, the "30th *September*; and that Mr. Ackland be requeſted to "permit the ſame to be printed."—And that this Reſolution be ſigned and preſented by the Chairman.

JAMES WEBBER, Chairman.

Chriſt Church, Surrey, Armed Aſſociation.

ORDERLY ROOM,

Thurſday, 4th October, 1798.

Unanimouſly reſolved, That the Thanks of the Corps be given to the Rev. Mr. Ackland, for his moſt excellent Sermon, and friendly Exhortation, delivered to them, at their Pariſh Church, on Sunday laſt. And the Captain having read Mr. Ackland's Letter, of the 2d Inſtant, expreſſing his moſt ſincere Thanks to the Officers and Privates, for their proper Behaviour on the Occaſion; the Corps beg Leave to convey their Satisfaction, at his Approbation of their Conduct, and truſt they ſhall, at all Times, pay a proper Attention to their religious, and moral Duties, as well as to thoſe of the Profeſſion which they have aſſumed.

Reſolved, That Mr. Ackland be requeſted to print his Sermon for the Uſe of the Corps.

Reſolved, That theſe Reſolutions be ſigned by the Captain, and by him tranſmitted to Mr. Ackland.

WILLIAM TOULMIN,
Captain of the Chriſt-Church, Surrey, Aſſociation.

TO

WILLIAM TOULMIN, Esq. CAPTAIN;

CHARLES BAZELY, Esq. FIRST LIEUTENANT;

EDWARD HILL, Esq. SECOND LIEUTENANT;

AND THE OTHER

OFFICERS, AND PRIVATES

OF THE

CORPS OF THE ARMED ASSOCIATION

OF THE

PARISH OF CHRIST-CHURCH, SURREY,

AND TO THE

PARISHIONERS AND INHABITANTS IN GENERAL,

THE FOLLOWING DISCOURSE,

PREACHED BEFORE THEM,

AND PRINTED AT THE UNANIMOUS REQUEST OF THE CORPS,

IS NOW RESPECTFULLY INSCRIBED

BY THEIR FAITHFUL MINISTER,

AND AFFECTIONATE FRIEND,

THOMAS ACKLAND.

BENNET-STREET,
CHRIST-CHURCH, SURREY,
OCT. 18, 1798.

ADVERTISEMENT.

THE following plain and practical Diſcourſe was not written, or intended for Publication: it was humbly deſigned, like the Author's uſual Diſcourſes, ſolely for the Inſtruction and Edification of the Flock committed to his Charge;—but the unanimous and urgent Requeſt of thoſe who heard it delivered, to have it printed, has induced the Author to comply with it.

SERMON.

PROVERBS XXIV. 21.

MY SON, FEAR THOU THE LORD, AND THE KING: AND MEDDLE NOT WITH THEM THAT ARE GIVEN TO CHANGE.

THESE words are the precept or exhortation of a moſt intelligent and experienced inſtructor, of one who has been juſtly claſſed and placed amongſt the ſacred and inſpired writers.

Indeed it is the diſtinguiſhed excellence of our moſt Holy Religion, that it not only holds forth the means of eternal ſalvation, but alſo points out the way to temporal happineſs. And whilſt the Bible exhibits Chriſt as the Saviour of the world, the ſacred penmen, who

 have

have written and ſpoken " as they were moved by the " Holy Ghoſt*," that is, all the prophets and apoſtles, all the inſpired teachers and preachers of God's holy word, do repeatedly and uniformly inculcate ſuch moral and ſocial duties, as are not only requiſite in us as Chriſt's diſciples, but which being duly and conſcientiouſly practiſed, will produce peace and ſafety on earth, and good will among men.

" *My ſon, fear thou the Lord, and the King: and* " *meddle not with them that are given to change.*"

The words are ſimple, clear, and plain, and do not require any comment or paraphraſe. My purpoſe is to take occaſion from them to demonſtrate to you the neceſſity, the expediency and importance of cultivating ſound principles of *true religion* and *loyalty*; that is, of the fear of the Lord, and obedience to civil authority; and to caution you, my beloved flock, againſt any *innovations*; which, I truſt, both in a publick and private view, may be conſidered as not an unſeaſonable caution at this preſent juncture.

It has not been my wiſh or deſire, and ye who are moſt regular in your attendance here upon parochial

* 2 Pet. i. 21.

worſhip

worſhip can bear me witneſs, that it has not been my practice during my * conſtant reſidence amongſt you as your miniſter, to amuſe the idle, or to entertain the curious (who although they are moſt remiſs in attending the publick worſhip of Almighty God, and too generally negligent of the ordinances of religion, are yet the moſt eager and forward to appear at Church on any extraordinary occaſion) it has never been my wiſh, I ſay, to entertain ſuch perſons with political diſcuſſions from the pulpit. Nevertheleſs, it is my wiſh and deſire, and I hope it will always be my practice, to endeavour, by the bleſſing of God, to diſcharge my duty, as your miniſter, faithfully and conſcientiouſly, and diſintereſtedly; and in my ſpiritual and paſtoral capacity, to do, as the Apoſtle adviſes and charges Timothy to do†, namely, " to preach the word, to be " inſtant in ſeaſon, out of ſeaſon; to reprove, rebuke, " exhort," with, as I truſt, ſincerity and good will. And, as on this particular occaſion, when we ſee aſſembled before us, and in the preſence of God in his holy temple, a very conſiderable number of our neighbours and pariſhioners, *aſſociated in arms*, for the expreſs purpoſe of defending and maintaining our moſt excel-

* For a period of upwards of thirty-two years.

† 2 Tim. iv. 2.

 lent

lent Conſtitution, as it is now by law eſtabliſhed, and preſerving the peace, and ſecuring the property and tranquillity of this diſtrict, againſt all the menaces and aſſaults of either foreign or domeſtick foes*, it has been moſt eſpecially requeſted of me, by thoſe who had the beſt right to † aſk it, to officiate perſonally, I have ſelected the words of the text, as containing a very wholeſome and ſeaſonable admonition, and moſt applicable to our preſent purpoſe.

In this view, and with this deſign then, I ſhall now proceed to demonſtrate to you the neceſſity and expediency of cultivating ſound principles of true religion and loyalty; that is, of *the fear of the Lord*, and *obedience to civil authority*. "My ſon, fear thou," &c.

In the firſt place, the fear of the Lord is the beginning of wiſdom and foundation of all true religion. It ariſeth from the juſt ſenſe of all the divine attributes and perfections of God as he is the moral governor of the world. The reflection on his wiſdom and power by which he made the heavens, the earth, the ſea, and

* See the form of admiſſion into the Chriſt-Church, Surrey, Armed Aſſociation.

† The Officers of the Corps.

all

all that in them is, muſt fill our minds with the greateſt awe and reverence of him.—" For he hath made the " earth by his power, he hath eſtabliſhed the world " by his wiſdom, and hath ſtretched out the heavens " by his diſcretion *."

When we conſider his juſtice, and ourſelves as ſinners, † " the children of wrath," we cannot but dread the divine vengeance.—And the ſenſe of his goodneſs in general, but more particularly in the ineſtimable bleſſings of Redemption through the revelation of his Goſpel, and the divine mediation and atonement of his Son Jeſus Chriſt our Saviour, muſt ſurely poſſeſs our minds with the moſt reverential regard and ardent love towards him. Now that affection of mind, and that ſentiment of heart which are the reſult of the contemplation of all theſe divine attributes, are the true Chriſtian fear of the Lord.

And how much is it to be wiſhed, that all the earth would thus fear the Lord; that the whole world, and all nations and people would thus ‡ " ſtand in awe of " him." This fear of the Lord would make men in all ſtations and capacities, in all the ſeveral inſtances of

* Jer. x. 11. † Epheſ. ii. 3. ‡ Pſal. iv. 4.

duty,

duty, the faithful ſervants of their Maſter which is in heaven.

God is our Creator and Governor, our Preſerver and Redeemer. He is the Cauſe of our exiſtence, the Author of our ſalvation, and from him we receive life and breath, and all things needful to our happineſs both here and hereafter. Now the conſideration of our being the creatures and ſubjects, and the redeemed of God, ought conſtantly to remind us of the reſpective obligations of thoſe characters. If from him we have derived all our powers and faculties, then it is fit and reaſonable that we ſhould employ all thoſe powers and faculties in his ſervice, and to his glory. If we are mindful that * "He hath appointed a day in the which "he will judge the world in righteouſneſs" "by that "man whom he hath † ordained to be the judge of "quick and dead," we ſhould ‡ "prepare to meet our God," and to ſtand before the tribunal of Chriſt. Let then this true Chriſtian fear of the Lord have ſuch an influence upon us as to produce in us a ſound faith, a ſincere repentance, and an hearty obedience to the laws of God, and to the precepts of Chriſt our Redeemer. Let it operate, by the divine grace and bleſſing, through

* Acts xvii. 31. † Acts x. 32. ‡ Amos iv. 12.

the

the ſanctification of the Holy Spirit, to turn us from the iniquity of our ways, and to ſave our ſouls from death, that we may be * "an holy people," † "acceptable unto God," by and through Jeſus Chriſt our Lord.

The neceſſity and expediency of thus cultivating "the fear of the Lord" in a general view, and the importance of it to ſociety, are moſt obvious.

The mind which is duly tinctured with piety, and ſtrongly fortified with religious principles, is free from all turbulent and rancorous paſſions, from all malignant and unruly affections, and conſequently diſplays itſelf in all acts of humility, duty and obedience. Indeed there is no ſecurity for morality but in religion, nor any other certain foundation of publick or private virtue. The man who has not been taught, or has not learnt to "fear God and keep his commandments ‡," will ſoon deſpiſe the civil magiſtrate, whatever may be the form of government over which that magiſtrate preſides, or by whatever title that magiſtrate may be called; will ſoon neglect to venerate and obey all that are in authority; much more will he diſregard

* Deut. xxviii. 9. † Rom. xii. 1. ‡ Eccleſ. xii. 13.

the

the intereſts of the community, and the happineſs of his neighbour, ſince the fear of the Lord, and the ſanctions of religion, are the only ſteady and conſtant motives which will univerſally oblige him to the practice of thoſe duties. They alone therefore who fear God, and love his commandments, who have been diſciplined in the ways of religion and godlineſs, will become dutiful ſubjects, good citizens, and good ſoldiers.

And this brings me to conſider the other duty recommended in the text, namely, that of loyalty and obedience to civil authority: "My ſon, fear thou the "Lord and the King."

It is ſcarcely needful to premiſe, that the natural propenſities of man, and the nature of the world in which he lives, render ſociety eſſentially neceſſary to his well-being and happineſs. And from theſe two cauſes have ſprang the ſeveral kinds of it. Hence in the early and patriarchal ages, families and tribes were formed; hence afterward ſtates and communities; and hence combinations and *aſſociations* of various ſorts and degrees. Now in all and every of theſe, there is nothing more neceſſary than union, ſubordination, and diſcipline. Indeed no ſociety can ſubſiſt without them.

them. This both God and Nature, both Reaſon and Revelation teach us. As the viſible or natural world is kept up by that order in which the great Creator of it hath diſpoſed all things "in meaſure, and number, "and weight*," ſo the ſocieties of men are equally poized and maintained by it. Supremacy and ſubjection, protection and allegiance, are as eſſential to the maintenance of civil ſociety, as the junction of the natural members is to the ſupport of the body entire, or as the due correſpondence of parts is neceſſary to the preſervation of the whole. And this ſupremacy and ſubjection, this dependance and connection, with the conſequent diverſity and reciprocity of duties, are expreſsly inculcated and enforced, and ſignificantly and beautifully illuſtrated in various parts of the ſacred writings. Thus in the Old Teſtament God declares civil government to be of his own appointment, "By "me kings reign, and princes decree juſtice. By me "princes rule, and nobles, even all the judges of the "earth†." And therefore in the New Teſtament it is preſcribed, "Let every ſoul be ſubject unto the higher "powers: for there is no power but of God. The "powers that be are ordained (or ordered) of God‡." —Again, we are "put in mind to be ſubject to "principalities and powers, and to obey magi-

* Wiſdom, xi. 20. † Prov. viii. 15, 16. ‡ Rom. xiii. 1.

" ſtrates *;"—to " ſubmit ourſelves" to every legal authority, " whether it be to the King as Supreme, or " unto governors, as unto them that are ſent by Him " for the puniſhment of evil-doers †."—And the great apoſtle St. Paul, illuſtrates the neceſſity and fitneſs of this pre-eminence, diſtinction, and ſubordination, amongſt Chriſtians, from the emblem of the natural body and it's members.—For, ſays he, " we have " many members in one body, and all members have " not the ſame office ‡;" and again—" the body is " not one member, but many.—If the foot ſhall ſay, " becauſe I am not the hand, I am not of the body; is " it therefore not of the body §?" though ſome members are naturally and neceſſarily inferior to others in every body, or ſociety, this is no reaſon or ground for envy and diſcontent.—" And the eye cannot ſay unto " the hand, I have no need of thee: nor again the head " to the feet, I have no need of you ‖."—" And if they " were all one member, where were the body **?"—If every member were equal to all others, there could not be any ſubordination, and diſtinction of offices, as in every body, or ſociety, there muſt be ††.—But chiefly, and above all, our bleſſed Saviour himſelf, both

* Titus iii. 1. † 1 Pet. ii, 13, 14. ‡ Rom. xii. 4.
§ 1 Cor. xii. 14, 15. ‖ Ibid. v. 21. ** Ibid. v. 19.

†† See Dr. Hammond on theſe Texts of Scripture.

by

by example and precept *, enjoins the neceſſary duty of loyalty and obedience to civil authority, directing us to " render unto Cæſar, the things which are Cæſar's, " and unto God the things that are God's †."

Thus then it is plainly incumbent upon us to *fear the Lord and the King;* that is, as we are wiſely and properly inſtructed in our Church Catechiſm‡, we ought " to honour and obey the king, and all that are put in " authority under him." And if we really feel any due reverence for legal government, or have any juſt regard to our own happineſs, we ſhall pay a conſtant and proper reſpect to our Sovereign, and to all his faithful delegates and magiſtrates; we ſhall do nothing purpoſely and maliciouſly to thwart and contradict them, nor contribute in any ſhape, degree, or meaſure, to thoſe diſturbances in a kingdom, which as they ſpring from ill affections and rancorous paſſions, will always end in diſorder and calamity, in ſedition, treaſon and rebellion. For where malice and ſtrife are, " there is " confuſion, and every evil work ‖."

* Matt. xvii. 27. † Matt. xxii. 21.

‡ The Church Catechiſm is the moſt perfect and compendious Syſtem of all chriſtian, moral, and ſocial Duties, ever framed by human Wiſdom. In theſe Times of Irreligion and Diſſipation, would it were better attended to, not only by young Perſons, but even by many others who are come to *years of Diſcretion!*

‖ James iii. 16.

But it is time to advert to the caution contained in the latter part of the text, namely, againſt *innovations;* " My ſon, fear thou the Lord, and the king;" *and meddle not with them that are given to change.*

It is not deſirable for your miniſters to diſcourſe upon ſuch topicks. But, perhaps, the times require it. For we live in an age, my brethren, when both altars and thrones are aſſailed and attempted to be overthrown. We live in an age when the *reaſon* of poor frail man is ſet up againſt the *revelation* of the moſt high God, and when the proud " philoſophy and " vain deceit*" of ſcepticks, of infidels and atheiſts, exalt themſelves againſt the ſacred ſcriptures, and the communications of the Holy Spirit of God. But not to mention that every thing which hath been at any time objected againſt the Bible, and our moſt holy religion, hath been anſwered and refuted again and again, by the pens of the ableſt writers, as well of honeſt and learned *laymen*, as of eccleſiaſticks and divines; not to dwell upon this fact, I would remind you, that Chriſtianity, which is " the foundation of God, ſtandeth " ſure†," having God for it's author and builder, and " Chriſt for it's corner ſtone‡," who was demonſtrated to be the Son of God with power, by miracles and wonders, and ſigns, which God did by him, but

* Coloſſ. ii. 8. † 2 Tim. ii. 19. ‡ Eph. ii. 20.—1 Pet. ii. 6.

chiefly

chiefly by his reſurrection from the dead, which is a *fact* as well atteſted and eſtabliſhed as any hiſtorical fact ever was, or poſſibly can be. "To Him give all "the prophets witneſs*." And his apoſtles and evangeliſts have moſt minutely and faithfully recorded his life and actions, and his miracles, "that ye might be- "lieve that Jeſus is the Chriſt, the Son of God, and that "believing, ye might have life through his name†."

Let no men therefore ſeduce you from the true faith and fear of God, nor "beguile you with vain words‡" to be "wiſe above that which is written§." But chiefly conſider and remember, that our holy religion is beſt ſupported and vindicated, under the divine bleſſing and influence, by the *faith* and *obedience*, by the principles and practices of it's real and true profeſſors, who will ever manifeſt the light and truth of the goſpel, by their *good works*‖, by their lives and converſations, in oppoſition to the evil deſigns of all it's gainſayers, and in contraſt to the wickedneſs of all ſuch as "love "darkneſs rather than light, becauſe their deeds are "evil**." "For every one that doeth evil hateth the "light, neither cometh to the light, leſt his deeds "ſhould be reproved††."

* Acts x. 43. † John xx. 31. ‡ Epheſ. v. 6.
§ 1 Cor. iv. 6. ‖ Matt. v. 16.—1 Pet. ii. 12.
** John iii. 19. †† John iii. 20.

With

With regard to the civil government of our country, and the conſtitution of England, as it is now, and has been long eſtabliſhed both in church and ſtate, I muſt beg leave to obſerve to you, that it is founded in reaſon, in law, and in equity; hath had the ſanction of time and experience, and the uniform approbation of the wiſeſt and beſt men in all ages, and of all nations. And although our civil polity may perhaps, like all other human inſtitutions, have ſome imperfections, and although the adminiſtration of it may be at times liable to errors, yet theſe imperfections and errors, whether *real* or *imaginary*, will always be beſt remedied and cured by the means and powers which are inherent in the conſtitution itſelf; namely, by the wiſdom of the legiſlature, by the knowledge and prudence and judgment of the ſenators, by the ſound learning and abilities, and uprightneſs of the judges, and by the incorruptible and unimpeachable integrity of the various rulers and magiſtrates of the realm; and not by the clamours of the ignorant, the idle, and the diſcontented, not by the turbulence of factious demagogues, nor by the licentious ferocity of popular commotions.

Let me then warn you, my hearers, and moſt eſpecially you who are aſſociated in arms, for the expreſs purpoſe of defending and maintaining our conſtitution againſt the aſſaults of all it's adverſaries; let me caution you,

you, I ſay, "*not* to *meddle with them that are given to* "*change;*" that is, do not liſten to, do not *conſort* with, much leſs *yield* to thoſe perſons, who whilſt they talk of reformation, and pretend only to wiſh to improve or to renovate the government of the Engliſh nation, ſeek to make fundamental alterations, to the ſubverſion of the monarchy, and to the utter *abolition of all eſtabliſhments* *.

My brethren, whilſt ſuch perſons "promiſe you "liberty, they themſelves are the ſervants of corrup- "tion†," for they live in the vileſt ſervitude to their own luſts and paſſions, and free from all moral reſtraints. And their boaſted ſyſtem of *equality*, is only a ſyſtem of confiſcation and extortion, of depredation and plunder‡, the natural effects of inſurrection, uſurpation and rebellion. I am warranted by real facts,—melancholy facts! to make theſe obſervations: for who can help knowing and lamenting that the general peace of Europe hath been diſturbed, the commerce of nations interrupted, the proſperity and happineſs both of ſocieties and of individuals blaſted, and indeed the very

* See the *confeſſion* of convicted or avowed traitors, in our ſiſter kingdom of *Ireland*, who have been mercifully ſpared.

† 2 Pet. ii. 19.

‡ The ſituation of the Cantons of Switzerland is now a *miſerable inſtance* of this truth.

foundations

foundations of religion and virtue ſhaken, and the principles and ſprings of civil ſubordination and government looſened and convulſed? All which foul acts have been engendered by the falſe philoſophy of gallic atheiſm, foſtered by the wild ſpeculations of democratical theoriſts, and accompliſhed by the unreſtrained violence of republican fury.

Now theſe calamities, which have lately befallen the nations and people ſurrounding us, may, in the courſe of God's providence, have happened unto them for *enſamples;* and certainly ought to be conſidered and remembered by us for our *admonition* *.

" Ye therefore, beloved, ſeeing ye know theſe things " before, beware, leſt ye alſo, being led away with the " error of the wicked, fall from your own ſtedfaſt- " neſs †."—" Stand ye faſt in the faith, quit you like " men, be ſtrong ‡;"—" Strong in the Lord, and in the " power of his might §."—For under the guardianſhip of the divine banners, ye will act *valiantly* * for the protection and ſecurity of your king and country, your families and friends.

* 1 Cor. x. 11. † 2 Pet. iii. 17. ‡ 1 Cor. xvi. 13.
§ Epheſ. vi. 10. * Pſalm cviii. 13.

Finally,

Finally, let all and every one of us in our ſeveral and appropriate ſtations and callings, exert ourſelves ſtrenuouſly and faithfully; and let us "pray fervently "to Almighty God for the peace and proſperity of "our Jeruſalem *," and let us, as we are exhorted in God's holy word, "make ſupplications, prayers, "interceſſions, and giving of thanks for all men,— "for kings, and for all that are in authority, that we "may lead a quiet and peaceable life in all godlineſs "and honeſty. For this is good and acceptable in the "ſight of God our Saviour †."—Let us all reſiſt with unanimity, with firmneſs and vigour, the ſundry attempts of evil-minded men, either without, or within, our borders, which may at any time, or in any way or ſhape, endanger our real liberty and property, or tend to undermine our Religion, our Laws, and Conſtitution.

* Pſalm cxxii. 6, 7. † 1 Tim. ii. 1, 2.

A FRIENDLY EXHORTATION,

AFTER SERMON,

TO THE

Chriſt-Church, Surrey, Armed Aſſociation,

BY T. A.

I HAVE now concluded my Diſcourſe, but before I leave this place where I now ſtand, I feel an earneſt deſire and hope, that ye, worthy Members of our Aſſociation, will ſuffer the "word of exhortation" to be addreſſed to you *more particularly* than perhaps might be done in a ſermon, and yet certainly moſt properly at this time, and from this place. And in humbly offering you this Exhortation, I wiſh to be conſidered not merely as your legal Miniſter and Paſtor, but alſo as your Friend and Neighbour.

1. Firſt

1. Firſt then, let me remind you all, that though ye have, as I truſt, for laudable purpoſes aſſumed the character, yet ye are not military men, by profeſſion. Ye have all *other* duties which demand your attention, in your ſeveral profeſſions and callings, with regard to which appropriate duties, I muſt beg leave to apply to you the obſervation of our Saviour reſpecting the weightier matters of the law, namely, "theſe ought "ye to do, and not to leave the other" (military duties) "undone."

2. Knowing we are all too eaſily captivated by external ſhow and appearance, let me hope that ye have not been influenced by the mere luſtre and glitter of the military profeſſion, by what the poet * aptly calls, "the pomp and circumſtance of war †;" let me hope that ye feel a ſentiment "within" you, which "paſſeth "ſhow," a ſentiment of true magnanimity and real patriotiſm, which will raiſe your minds to nobler ob-

* Shakeſpeare.

† Should any ſerious reader be offended at the author's quoting *Shakeſpeare* in this Exhortation, he muſt be reminded that not only the beſt and graveſt Divines of our Church, ſuch as Dr. Iſaac Barrow, Biſhop Taylor, Biſhop Andrews, and Archbiſhop Tillotſon, have frequently quoted profane authors, even in *their ſermons*, but even an Apoſtle has done the ſame, Acts xvii. 28. "ὡς καί τινης τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι.

jects than the "trappings and ſuits" of ſoldiery.—Saying this, let me not be miſunderſtood as meaning to degrade and vilify the military character, or to depreciate it's ornamental appendages:—far from it!—conſtituted as men and things now are in this tranſitory world, every rank and profeſſion hath it's juſt claim to various and proper diſtinctive badges and ornaments. No profeſſion perhaps has a better claim to them than that whoſe lot it is to venture their lives for their country; and they eſpecially who *freely and voluntarily* enrol themſelves in ſuch profeſſion, have a *moſt honourable* claim to them: all I mean is, to caution you, and particularly the *younger* part of you, not to let theſe leſſer things get too ſtrong hold of your hearts, and rivet your affections.

3. As I obſerve that many of you *are young*, and therefore neceſſarily "lack wiſdom," judgment, and experience, let me admoniſh you, my young friends, that next to God your Creator, your parents or guardians have a right to your firſt and chief regard; to them ye muſt pay your *firſt duties*, and yield to them, I had well-nigh ſaid, implicit obedience.

4. Several of you, I believe, let not the remark offend you, earn your bread by your labour:—ye have duties

to

to your maſters and employers—let not theſe be neglected—be ye "not ſlothful in buſineſs," knowing that however "fervent" ye may be "in" military "ſpirit" and ardor, ye muſt be careful to "ſerve the "Lord," by doing your duty in that ſtation of life in which God hath placed you, and ſo beſt ſerve ſociety, your families and yourſelves.

5. To all of you of every age and calling, let me recommend due reſpect and ſubmiſſion to your ſuperior officers, leaders and commanders, remembering that without ſubordination and diſcipline, every ſociety of men, whether civil or military, muſt periſh and come to nothing. And although in theſe days, ſubmiſſion may be thought "a hard leſſon," recollect that "a "good ſoldier" muſt "endure hardneſs;" muſt endure watchings and painfulneſs, fatigues and faſtings; muſt diſentangle himſelf from ſenſual indulgencies, muſt practiſe ſelf-diſcipline and ſelf-denial, "that he "may pleaſe him who hath called him to be a "ſoldier."

6. Further, let me obſerve to you all, that there are virtues and qualities appropriate and peculiar to the military character which ye will do well to emulate and practiſe: theſe are chiefly magnanimity, alacrity, fortitude,

fortitude, generoſity, valour, compaſſion, frankneſs, and true Chriſtian courage. On the other hand, there are vices, failings and *evil habits* incidental, or at leaſt imputed to military men, ſuch as are diſſipation, idleneſs, intemperance and extravagance—theſe ye will ſtudiouſly avoid and ſhun, and endeavour to acquire the oppoſite *good habits* of diligence, induſtry, *ſobriety*, vigilance, and what the times very much require, *œconomy* and *frugality*, carefully apportioning your expences to your income, that ye may "owe no man any thing, but "to love one another," "and that ye may have to "give to him that needeth," "providing things honeſt "in the ſight of all men, and, if it be poſſible, living "peaceably with all men," and in brotherly love and Chriſtian charity one with another.

7. When the happy period ſhall arrive, (which may God of his goodneſs haſten!) that this our land ſhall be free from all the terrors and perils of war, and from all danger of "ſedition, privy conſpiracy, and "rebellion," may ye with all true manlineſs of mind reſign and relinquiſh your military duties and ornaments, with as much credit and honour, and praiſeworthineſs, as I truſt, ye have now aſſumed them.

8. Laſtly,

8. Laſtly, that ye may have "the ability, which "God" only "giveth," to do all theſe things, let me ſtrenuouſly exhort you to implore the divine aid, ſupport and bleſſing in and upon all your undertakings, employments and purſuits.—Worſhip God—reverence his ſabbaths—frequent his holy temple—wait upon him in his ordinances—pray to him in the publick aſſemblies of his church—and pray to him in private in your cloſets—"commune with your own hearts in "your chamber and be ſtill;" ſo may ye "grow in "grace," "increaſe in favour with God and man," and beſt promote what Chriſtianity was originally uſhered into the world to promote, "Glory to God "in the higheſt, on earth peace, good will towards "men."

Now the God of all power and might ſtabliſh, ſtrengthen, ſettle you! To him be glory for ever. Amen.

FINIS.

8. Lastly, that ye may have "the ability, which "God" only "giveth," to do all these things, let me most fremiously exhort you to implore the divine aid, support and blessing in and upon all your undertakings, employments and pursuits.—Worship God—reverence his sabbaths—frequent his holy temple—wait upon him in his ordinances—pray to him in the public assemblies of his church—and pray to him in private in your closets—"commune with your own hearts in "your chamber and be still;" so may ye "grow in "grace," "increase in favour with God and man," and best promote what Christianity was originally ushered into the world to promote, "Glory to God "in the highest, on earth peace, good will towards "men."

Now the God of all power and might strengthen, settle you! To him be glory for ever. Amen.

FINIS.